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other of the writer's main propositions amount essentially to this, namely, that the male is more highly differentiated than the female, and that the female is more completely sexually saturated and her interests more sexually limited than in the case of male. These are probably truths, though not new ones, and it would have been fortunate if he had substituted a simple and sane exposition of them for such extravagant statements as I have quoted above.

W. I. THOMAS.

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*Some Ethical Gains through Legislation.* By FLORENCE KELLY.  
New York: The Macmillan Co., 1905. Pp. 341.

The titles of the chapters indicate the scope of the volume: the right to childhood; the child, the state, and the nation; the right to leisure; judicial interpretations of the right to leisure; the right of women to the ballot; the rights of purchasers, and the courts. In the appendix are reprinted several of the most important decisions bearing on the subjects.

One marked distinction of Mrs. Kelley's discussions is the vividness of the concrete images used to enforce the argument, and these illustrations are not borrowed from books; they come from personal observations as factory inspector, special agent of the Bureau of Statistics of Illinois, resident of Hull House and of the Nurses' Settlement, New York, during thirteen years; and secretary of the National Consumers' League since 1899.

This is a fine example of the kind of ethical discussion which really grips the modern conscience. That which Professor Small has declared to be the demand upon ethics is here actually done for certain definite problems. The exact situation is analyzed and the significant facts are laid bare, and a judgment is asked in view of the contradiction between the requirements of life and the actual conditions and the existing law. There is no escape from the issue save in refusal to read. Moral umbrellas will not shed this rain of fire, and no citizen can escape; all are participants in the evil, and all suffer, most of all the innocent.

One of the author's indictments falls heavily on those forms of philanthropy which train girls only to sew when the needle trades are already at the bottom of the scale of wages, and then send out the poor wretches to a labor market which is packed to the doors with hungry competitors.

Another instance of cogent appeal to enlightened conscience is the analysis of the results of a failure to give legal redress in the lawlessness of workingmen; as in Colorado when the legislature refused relief after having sworn to give it by accepting office under the constitution.

No one has more clearly demonstrated the idea that the individual is secure in his rights only when all are protected by law; and that no citizen can perform his duty without association of efforts. The anarchistic doctrine that government is a "necessary evil" is refuted by fact, and the lofty moral mission of law is enforced.

In view of the humiliating and discouraging decisions of some courts which set aside laws made to meet contemporary conditions by appeals to precedents drawn from ancient history, the author shows the necessity for introducing social science into law schools, although she does not mention this solution.

How can courts be enlightened and instructed concerning conditions as they exist? This is the burning question which confronts both the purchasers and the wage-earners in all those cases in which the health of the community is affected in ways less conspicuous than epidemic smallpox. How can the gradual, cumulative effect of working conditions, and of living conditions, upon the public health, be made obvious to the minds of the judges composing the courts of last resort?

This is the last topic of the book, and no answer is attempted. So long as young lawyers are told by the highest and worthiest of their teachers that "the law library is the laboratory of the student," what can we expect afterward? Every beneficent change in legislation comes from a fresh study of social conditions and of social ends, and from some rejection of obsolete law to make room for a rule which fits the new facts. One can hardly escape from the conclusion that a lawyer who has not studied economics and sociology is very apt to become a public enemy; and many a good judge would be hurtful if he did not get through newspapers and magazines a diluted kind of sociology which saves him from bondage to mere precedent. Reformation does not come from a law library, which has its useful function in conservatism; it comes from a complete mastery of the real world, and a moral judgment as to what ought to be and is not yet. The "moral philosophy" and "ethics" of the past generation did something to deliver the legal profession from bondage to the letter of leather-covered texts; but those social sciences which at once interpret the meaning, the values, the forces of national life,

and bring all essential considerations to the help of judgment, and reveal the concrete methods of action for realizing the social ends in largest measure, are already in position to give a lawyer a better equipment for that profession which above all others should be devoted to the right ordering of human conduct. Without this study of sociology and economics we may have acute interpreters of legal phraseology, shrewd money-getters, advisers of corporations; but we cannot have the best type of leaders of social progress. The legal profession has already rendered service which we gladly recognize and honor; but, on the other hand, many of its best-trained men, lacking the vision for the principle that "new occasions teach new duties," obstruct the way with barricades of dead precedents. Some very disheartening illustrations are given in this book.

C. R. HENDERSON.

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*Egoism: A Study in the Social Premises of Religion.* By LOUIS WALLIS. The University of Chicago Press. Pp. xiv+121. \$1.

The author of this little book is not a clergyman, and he has never held an academic position. The title is not likely to attract the attention of those who should be most interested in the contents. The argument plunges at once into dubious regions, and it does not guard itself by much provision for conciliating the type of readers to whom it is addressed. It counts on getting a hearing as a result of shock.

In spite of these disadvantages, the book is well worth consideration, both by sociologists and by every one who has either historical or religious interest in the Old Testament. On the one hand, it is an essay in the use of the Old Testament as a sociological "case-book"; on the other hand, it is an attempt to account for the religion of Israel psycho-genetically rather than miraculously. This being the case, it throws down the gauntlet at once both to traditional interpreters and to the innovating higher critics. To the former it says, "You do not explain at all;" to the latter, "You do not explain enough."

The argument deserves respectful attention both from biblical scholars and from sociologists. The author has needlessly handicapped himself by stating his position in terms which saddle upon him the load of confusion between "egoism" in its psychological and its